# Patristic Roots in the *Qudāšā* of Mar Theodore

**Dr. Sr. Roselin Aravackal MTS**

## Introduction

The *Qudāšā* (*Anaphora*) of 'Mar Theodore (QT) the Interpreter' (ܩܘܕܫܐ ܕܡܪ ܬܐܘܕܘܪܘܣ ܡܦܫܩܢܐ) which is being used in all the three Churches of the East Syriac Tradition *viz*., the Chaldean Catholic Church, the Syro-Malabar Church[1] and the Assyrian Church of the East is worthy to be analyzed and studied from different points of view. We have many scientific studies on QT regarding its origin, authorship and development, structure, language and theology[2], shedding light on the numerous hidden spiritual pearls from this traditional treasury. The rich prayers and rubrics of this ancient *Qudāšā* are the crystallized form of the deep faith of an ancient Christian community. Normally the primary focus of any study on a *Qudāšā* falls on its liturgical text. Here in the case of QT, the text is available both in original language and in modern translations[3]. In this study, an attempt is made to dig up the roots of some crucial expressions in the text of the QT from the venerable patristic tradition of the Syriac Churches.

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1 For a briefing of the history of suppression and the recent restoration of QT in the liturgical usage of the Syro-Malabar Church cf. R. ARAVACKAL, "The *Qudāšā* of Mar Theodore: A Treasury of Spiritual Wisdom", *Christian Orient* 41.3 (2019) 186-209, 187-188.

2 For a detailed *Status Questionis*, cf. J. VADAKKEL, *The East Syrian Anaphora of Mar Theodore of Mopsuestia. Critical Edition, English Translation and Study*, OIRSI, Kottayam 1989, L; R. ARAVACKAL, "Treasury of Spiritual Wisdom", 188-189, foot nos. 9,10,11,12; A.J. KIZHAKKEVEEDU, "The *Qudasa* of Mar Theodore (QT): A *Marganitha* (Pearl) of the East Syriac Theology", *Malabar Theological Review* 15.2 (2020) 157-183, 158-161.

3 For an updated list of the bibliography of the editions and translations of QT, cf. R. ARAVACKAL, "Treasury of Spiritual Wisdom", 189-190, foot no.13.

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## 1. Patristic Expressions in the QT

Even though the very title of the *Qudāšā* is attributed to Mar Theodore of Mopsuestia (ca. 350-428 AD)[4], according to the opinion of the recent scholars who have made an authentic research, Theodore is not the author of this *Qudāšā*[5]. Still then, it is true that both the thought and language of QT bear the impression of Theodore's mind. In his article F.E. Brightman pointed out 13 typical Theodorian expressions existing in the text of the QT confirmed in the authentic writings of Theodore and wished to assert that QT emanates from Theodore himself[6]. While this study makes a literary analysis of the text of the QT[7] to extract its patristic roots, it also gives emphasis on the Theodorian expressions. At the same time, an attempt shall be there to bring out the influence of other venerable writers of Syriac patristic tradition on the QT.

It is recorded in Narsai's *Liturgical Homilies*[8] and Cyrus of Edessa's *Explanation of the Liturgical Feasts*[9] that there is a *Qudāšā* which is considered to be composed by Theodore (QCT). Both of them speak about this *Qudāšā* while explaining about the institution of the Eucharist at Last Supper. (Its text published by W.F. Macomber is used here[10]). It

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4 Mar Theodore (ca. 350-428 AD), was a great Antiochian theologian and a celebrated Biblical commentator who enjoyed the synonym "the Exegete". For some brief notes and bibliography on his life, cf. R. ARAVACKAL, "Treasury of Spiritual Wisdom", foot no. 2; A.J. KIZHAKKEVEEDU, "The *Qudasa* of Mar Theodore", 158, foot no. 5.

5 For different arguments regarding its authorship, cf. R. ARAVACKAL, "Treasury of Spiritual Wisdom", 190-191; A.J. KIZHAKKEVEEDU, "The *Qudasa* of Mar Theodore", 158-160.

6 Cf. F.E. BRIGHTMAN, "The Anaphora of Theodore", *Journal of Theological Studies* 31 (1930), 160-164, 161-163. The article is available online: https://biblicalstudies.org.uk/pdf/jts/031_160.pdf [accessed on 26-07-2020].

7 The syriac text used in this study is from the critical edition prepared by J. Vadakkel. In the citations Vadakkel's section number is followed along with the corresponding page number and line number (given in super script) given in brackets. For example, J. VADAKKEL, *Anaphora of Mar Theodore*, 8 ($42^3$) means the quoted text is in section number 8 page number 42 and line number 3 in that page.

8 R.H. CONNOLY, tr., *The Liturgical Homilies of Narsai*, Texts and Studies 8, Cambridge 1909, 16-17.

9 W.F. MACOMBER, ed.-tr., *Six Explanations of the Liturgical Feasts by Cyrus of Edessa,* CSCO 335/336, Scri. Syri. 155/156, Louvain 1974, 49-50

10 Cf. W.F. MACOMBER, "An Anaphora Prayer Composed by Theodore of Mopsuestia", *Parole de l'Orient* 6-7 (1975-1976) 341-347.

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does not have the complete structure of a classical *Qudāšā*, but in the format of the *berakoth*, a thanksgiving prayer which Jesus pronounced at the Last Supper[11]. According to Macomber, the prayer expresses the theology of Theodore which explicitly shows some influence on the QT. In addition to QCT there are some other exegetical commentaries and catechetical homilies from Theodore which share us some of the ideas with the QT. Let us examine some of the chief expressions in QT those have their parallels in QCT, other works of Theodore and in the writings of other Syriac Fathers.

### 2.1 *Mdābbrānūṯā* or the Divine Economy

In the text of QCT given by both Narsai and Cyrus and in QT we can see references about the Divine Dispensation or Economy for the salvation of men. The Syriac term used to refer to this is ܡܕܒܪܢܘܬܐ / *Mdābbrānūṯā*[12] whose Greek equivalent is οἰκονομία[13]. The term describes God's plan or economy for the salvation of the humanity, from the beginning of time until the end of the world[14].

Theodore was the first among the theologians explained philosophically and rationally the Divine Economy[15]. Bawai Soro summarizes the Theodorian vision on *Mdābbrānūṯā* as follows:

> Theodore seems to have divided the history of salvation into 3 parts. 1. The pre-fall period; 2. the period between the fall and the second coming or that of the "First Age"; 3. The period after the Second Coming or that of the "Second Age". Before the fall, Theodore affirms, when God first created

[11] Cf. J. VADAKKEL, *Anaphora of Mar Theodore*, 234.

[12] It means 'instruction', 'principles', 'authority', 'management', 'divine arrangement', 'plan', *etc*., and derives from the root ܕܒܪ which means 'to lead', 'to guide', *etc*. M. SOKOLOFF, *A Syriac Lexicon: A Translation from the Latin, Correction, Expansion, and Update of C. Brockelmann's Lexicon Syriacum*, Piscataway, NJ – Winona Lake 2009, 271, 712;

[13] For the theological significance of the term *Mdābbrānūṯā* in the context of the East Syrian Holy Qurbana, cf. J. VADAKKEL, *Anaphora of Mar Theodore*, 147-159; R. MATHEUS, *The Order of the Third Sanctification: Taksha d'qoudasha Tlithaya*, OIRSI, Kottayam 2000, 278-292.

[14] For a detailed theological study on the term focusing on the East Syriac Eucharistic tradition, cf. J. CHITTILAPPILLY, *Mdabbranuta: The Divine Dispensation of our Lord in the Holy Qurbana of the East Syrian Tradition*, Kottayam 1999; J. VADAKKEL, *Anaphora of Mar Theodore*, 147-159; R. MATHEUS, *The Order of the Third Sanctification*, 278-292; A.J. KIZHAKKEVEEDU, "The *Qudasa* of Mar Theodore", 164-182.

[15] THEODORE OF MOPSUESTIA, *Commentary on the Nicene Creed*, A. Mingana, ed.-tr., Woodbrooke Studies, Vol. V, Cambridge 1932, 5.

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> Adam, he was made immortal. But by sinning against his Creator, Adam was removed from his immortal state and he and his posterity were transferred from that level of existence to an inferior one. The second phase is the present human condition…this existence was brought about not as part of the original plan of God, but as a result of Adam's sin and its consequences: that is, the Fall. In this phase, which elsewhere Theodore will call the "*First Age*", man became mortal and could not reach his potential objective because of his mortality, which is the merited reward of the sin. The third phase is initiated with the "*Second Coming*" of the Son of God and his "Final Judgement" of the world through which man will be restored to immortality in order to be brought back to a higher level of existence[16].

Theodore's vision of two ages or two economies is the key point of his whole theology. The first or present age is characterized by mutability mortality and sin; the second or the coming age by immutability, immortality and perfection. By baptism the believer already participates in the second age 'in symbol', but its reality is fully realized only at the resurrection. For Theodore salvation history is progressive and the second age is a higher condition and not just a return or a re-creation of the first[17].

The QT uses the term ܡܕܒܪܢܘܬܐ /*Mdābbrānūṯā* twice to denote the divine dispensation of God for the salvation of mankind.

First *G'hāntā*:

> Lord God...You, who with the wonderful and respectful dispensation (ܡܕܒܪܢܘܬܐ ܕܚܒܝܒܬܐ ܘܕܫܒܚܬܐ), which Your Only Begotten, our Lord Jesus Christ did through our humanity, have brought for us the restoration of new life and have given us in our hearts the 'pledge of the Holy Spirit' (2 Cor 5:5)[18].

Third *G'hāntā*

> And through Him (Holy Spirit), He (Lord Jesus Christ) fulfilled and perfected all this great and wonderful dispensation which had been prepared by your (Lord the Father) foreknowledge before the foundation of the world[19].

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[16] B. SORO, *The Church of the East: Apostolic & Orthodox*, San Jose 2007, 190, foot no. 466.

[17] Cf. R.A. NORRIS, *Manhood and Christ: A Study in the Christology of Theodore of Mopsuestia*, Oxford, 1963, 171; N. WITKAMP, *Tradition an Innovation: Baptismal Rite and Mystagogy in Theodore of Mopsuestia and Narsai of Nisibis, Supplements to VigiliaeChristianae* 149, Leiden –Boston 2018, 3, foot no. 18.

[18] J. VADAKKEL, *Anaphora of Mar Theodore*, 6($43^4$-$44^2$); Eng.tr. 78.

[19] J. VADAKKEL, *Anaphora of Mar Theodore*, 55($60^{2-5}$); Eng. tr., 86.

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The QCT too shares similar ideas. In Narsai's version we read:

> … Lord of all, because in all ages thou hast fulfilled and accomplished thy economy for the salvation and redemption of men ( ܡܪܝ ܟܠ ܕܟܠ ܙܒܢ... ܕܫܠܡܬ ܘܐܬܬܩܢܬ ܠܟܠ ܕܪ ܘܕܪ ܒܝܕ ܒܢܝ ܐܢܫܐ ܥܒܕܬ ܟܠ ܡܕܒܪܢܘܬ ܥܠܡܐ)[20]

Same text in the version of Cyrus of Edessa is as follows:
… Lord of all, because thou hast constantly fulfilled in all ages various economies for the salvation of men ( ܥܠܡܐ ܡܪܝ ܟܠ ܕܒܟܠ ܙܒܢ ܟܠ ܕܪ... ❊ܕܫܠܡܬ ܘܐܬܬܩܢܬ ܠܟܠ ܕܪ ܘܕܪ ܒܝܕ ܒܢܝ ܐܢܫܐ ܥܒܕܬ ܟܠ ܡܕܒܪܢܘܬ ܥܠܡܐ)[21].

Theodore's vision regarding Divine Dispensation or economy of salvation is explicit in the above mentioned texts of QCT and QT. Here the Divine Dispensation which is the work of the whole Trinity is for the salvation of men. Each person in the Trinity plays His own role in particular and at the same time they work together as the Mystery of Trinity[22]. First *G'hāntā* presents the Father as the 'cause and author of all creatures' (ܒܪܟܬܐ ܡܛܥܝܢܐ ܕܟܠ ܒܪܝܬܐ)[23] while second presents the creation and establishment of all visible and invisible things by the Father through the Son and its strengthening and sanctification through the Holy Spirit[24]. As we have noted already in 3rd*G'hāntā* that, the Father is working through the whole dispensation through the Son and the Holy Spirit[25].

In QCT, we can see God's entire economy of salvation, man's fall, the divine pedagogy by types, the supreme revelation of salvation in the death and resurrection of Christ and granting of new life to all[26]. Let us see some main themes of the Theodorian teachings on *Mdābbrānūṯā* expressed in QT:

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[20] W.F. MACOMBER, "An Anaphora Prayer", page 344, column 1, lines 6-12.

[21] W.F. MACOMBER, "An Anaphora Prayer", page 344, column 2, lines 6-12.

[22] Cf. VARGHESE KOCHUPARAMPIL, "Trinitarian foundation in the Anaphora of Mar Theodore of Mopsuestia", On-line article: https://dukhrana.in/trinitarian-foundation-in-the-anaphora-of-mar-theodore-of-mopsuestia/, [accessed on 07-11-2020].

[23] J. VADAKKEL, *Anaphora of Mar Theodore*, 6(43[5-6]); Eng. tr., 78.

[24] "For you yourself are the Lord and author of all things (ܟܠܗ ܡܛܥܝܢܐ ܕܟܠ) visible and invisible (ܕܡܬܚܙܝ ܘܕܠܐ ܡܬܚܙܝ), who through your only begotten Son…created and established (ܘܒܪܝܬ ܘܐܬܬܩܢ) heaven and earth and all that in them; and by the Holy Spirit, the Spirit of Truth, who is from You the Father, all rational natures visible and invisible are strengthened and sanctified (ܘܡܬܩܕܫ ܘܡܫܟܠܠ)…", J. VADAKKEL, *Anaphora of Mar Theodore*, 43(53[11]-54[5]); Eng. tr., 83.

[25] Cf. J. VADAKKEL, *Anaphora of Mar Theodore*, 55(60[2-5]); Eng. tr., 86.

[26] Cf. W.F. MACOMBER, "An Anaphora Prayer", 346.

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### 2.1.1 Beginning of *Mdābbrānūtā*

For Theodore, *Mdābbrānūṯā* starts before the foundations of the World as a wish in the mind of God. In the 3rd*G'hāntā* we read:

> And through Him (Holy Spirit), He (Lord Jesus Christ) fulfilled and perfected all this great and wonderful dispensation which had been prepared by your (Lord the Father) foreknowledge (ܒܝܕܥܬܟ) before the foundations of the world[27].

In his commentary on Nicene Creed same idea is expressed:

> ...He wished from the first and before the foundations of the world to make manifest the wisdom that was in Him through the Economy of our Lord Jesus Christ, He revealed to us these hidden mysteries and the greatness of these gifts, and he granted their knowledge to men through the Holy Spirit[28].

### 2.1.2 Goal of *Mdābbrānūṯā* : The Restoration of New Life

It is clear in the First *G'hāntā* of QT that through the *Mdābbrānūṯā* Lord God restored the New Life in humanity.

> "Lord God...You, who with the wonderful and respectful dispensation (ܒܬܘܕܒܪܢܘܬܐ ܕܡܗܝܡܢܘܬܐ ܘܒܚܫܝܚܬܐ), which Your Only Begotten, our Lord Jesus Christ did through our humanity, have brought for us the restoration of New Life (ܚܝܝܐ ܚܕܬܐ) ... (2 Cor 5:5)"[29].

In his commentary on Nicene Creed Theodore expresses the same idea:

> "Sing unto the Lord a new song for He has done marvellous things" (Ps 98:1). Indeed a new song is required for new things, as we are dealing with the New Testament which God established for the human race through the Economy of our Lord Jesus Christ, when He abolished all old things and showed new things in their place. Every man who is in Christ is a new creature; old things are passed away and all things are become new. Death and corruption have ceased, passions and mutability have passed away, and the life ofthe new creature has been made manifest, a life which we hope to reachafter our resurrection from the dead. At the resurrection from thedead He will make us new instead of old, and incorruptible and immortal instead of corruptible and mortal. He gave us this new covenant which is fit for those who are renewed; and because of this covenant we receive the

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27 J. VADAKKEL, *Anaphora of Mar Theodore*, 55 ($60^{2-5}$); Eng. tr., 86.
28 THEODORE OF MOPSUESTIA, *Nicene Creed*, 18.
29 J. VADAKKEL, *Anaphora of Mar Theodore*, 6($43^{4}$-$44^{2}$); Eng.tr. 78.

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knowledge ofthese mysteries so that we should put off the old man and put on the new man who is renewed after the image of Him who created him...[30]

The expression 'New Life' appears twice in QT as the eschatological bliss. As we have seen above, the first *G'hāntā* speaks about the "restoration of new life"(ܫܘܝܙܒܐ ܕܚܝܐ ܚܕܬܐ)[31] and the Epiclesis refers to "New Life in the Kingdom of heaven" (ܚܝܐ ܚܕܬܐ ܕܒܡܠܟܘܬܐ ܕܫܡܝܐ)[32]. What is this "New life (ܚܝܐ ܚܕܬܐ)"? In Syriac, the plural noun ܚܝܐ means not only the 'life' but also the 'salvation'[33].In QCT, Theodore uses thrice the word ܚܝܐ and Macomber translates it as salvation, since life is salvation[34].

In the context of the creation episode, the term ܚܝܐ never intended a vegetative life, but the blessed life that Adam had enjoyed before his fall. Hence, the 'life' received by Adam is more close to the meaning 'salvation', a life with Lord. When Adam had sinned the inbreathing was taken from him and thus he tasted death. This death was not a biological death.Adam had lost that 'life'. The restoration of that life is represented through expression "New Life".

The term 'New Life' (ܚܝܐ ܚܕܬܐ) derives from Rom 6:4, *Peshitta*[35]and is quite common among the Syriac writers. It is seen in the *Acts of Thomas* (as the part of the *Song of praise of Thomas the Apostle*)[36], Ephrem[37], Book of

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30 THEODORE OF MOPSUESTIA, *Nicene Creed*, 19.

31 J. VADAKKEL, *Anaphora of Mar Theodore*, 6(44[1]); Eng.tr. 78; see foot no. 21.

32 J. VADAKKEL, *Anaphora of Mar Theodore*, 76-77(73[9]); Eng.tr. 91.

33 J. PAYNE SMITH, *A Compendious Syriac Dictionary*, Oxford 1903, repr. 1976, 139.

34 Narsai's version: ܕܫܘܝܬܐ ܕܚܝܐ ܕܥܠܡܐ ܕܒܢܝ ܐܢܫܐ (economy for the salvation and redemption of men) W.F. MACOMBER, "An Anaphora Prayer", page 344, column 1, lines 9-12. Cyrus of Edessa's version: ܒܟܠ ܕܪܗܛ ܕܚܝܐ ܕܫܘܝܬܐ ܕܫܘܬܦ ܠܚܝܐ ܕܒܢܝ ܐܢܫ ܕܥܒܕܬ ܠܟ ܡܢ ܥܠܡܐ ܠܥܠܡ (You hast constantly fulfilled in all ages various economies for the salvation of men), *Ibid*., page 344, column 2, lines 6-12; ܗܕܐ ܗܘ ܦܓܪܝ ... ܕܢܦܫܝ ܠܚܝܐ (This is my body …for the sake of the world's salvation), *Ibid*., page 345, column 2, lines 17-20.

35 Rom 6:4, *Peshitta* version: ܐܝܟܢܐ ܕܐܢܚܢ ܟܠ ܕܐܬܥܡܕܢ ܠܡܥܡܘܕܝܬܐ ܕܡܘܬܐ ܥܡܗ ܐܬܩܒܪ ܒܫܘܡܗ ܕܡܫܝܚܐ ܐܦ ܗܟܢܐ ܢܗܠܟ ܒܚܕܬܘܬܐ ܕܚܝܐ ܒܫܘܒܚܗ ܕܐܒܘܗܝ (For we are buried with him by baptism into death; that as Jesus Christ arose from among the dead by the glory of his Father, so also we in a new life shall walk).

36 Cf. *Acts of Thomas*, in W. WRIGHT, ed., *Apocryphal Acts of the Apostles: Edited from Syriac Manuscripts in the British Museum and other Libraries*, I-II, London 1871, I, ܥܓ (303)[12], ܣܥ (305)[11], ܥܙ (307)[19]; English trans., *Ibid*., II, 269; 271; 276.

37 Cf. *Hymns on Nisibis* L,10[3] in E. BECK, ed., *Des Heiligen Ephraem des Syrers Carmina Nisibena*, II, CSCO 240, Scri. Syri. 102, Louvain 1963, 69; *Hymns on Church* XI,1[1] in E. BECK, ed., *Des Heiligen Ephraem des Syrers Hymnen de Ecclesia*, CSCO 198, Scri. Syri. 84, Louvain 1960, 28.

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Steps (*Kṯāḇā d-Massqāṯā*)[38] and in Isaac of Nineveh[39]. In the East Syriac liturgical texts it is seen as an expression of eschatological fulfilment. The expression "the New Life in the kingdom of Heaven (ܚܝܐ ܚܕܬܐ ܒܡܠܟܘܬܐ ܕܫܡܝܐ)" is there in the prayer of *Epiclesis* of *Addai Mari Anaphora*,[40] and again the term 'New Life' repeats in the thanks giving prayer of the community after receiving the Communion[41]

This term is well developed in John the Solitary and became the part of his three fold spiritual system[42]. It is true that John places the realization of the 'spiritual order' in eschatology. For him, only after the resurrection can one reach this order. Nevertheless, he never ignored the role of baptism in anticipating the resurrected life (New Life), here in this world. John presents baptism as a type (ܛܘܦܣܐ) of new birth after the resurrection (ܡܥܕܬܐ ܕܚܝܐ ܕܩܝܡܬܐ)[43] and speaks a lot about the renewing power of baptism. Since the baptism is the symbol of the death of Our Lord it is also a symbol of our death to this world and the beginning of the future life. "Through the birth by baptism, we come to the way of the New Life ( ܒܫܘܒܪܐ ܕܡܥܕܬܐ ܕܢܐܬܐ ܠܐܘܪܚܐ ܕܚܝܐ ܚܕܬܐ ܕܡܬܚܕܫ)"[44]. The "seal of baptism (ܚܬܝܡ ܡܥܕܬܐ)"[45] gives "freedom of new life in the blessed name of the Trinity ( ܒܫܘܒܪܐ ܕܚܐܪܝܘܬܐ ܕܚܝܐ ܚܕܬܐ ܒܫܡܗ ܕܬܠܝܬܝܬܐ ܩܕܝܫܬܐ ܕܡܬܒܪܟ)"[46]. In short, baptism commences the way of the New Life after the resurrection, which is similar to the way of life of the heavenly hosts. The "beginning of the

[38] M. KMOSKO, ed. – tr., *Liber Graduum*, in Patrologia Syriaca III, Parisiis 1926, $60^{26}$(3,7). (Here after PS III).

[39] Isaac of Nineveh, 2nd Part Chap., XIII, $2^{4-5}$ and in the title of Chap. XXXVIII, cf. ISAAC OF NINEVEH (ISAAC THE SYRIAN), S. BROCK, ed. – tr., *'The Second part', Chapters IV-XLI*, CSCO 554, Scri. Syri. 224, Lovanii 1995, 55, 148.

[40] Cf. *Ordo mysteriorum cum prima sanctificatione id est sanctificatio beatorum apostolorum Mar (domini) Addaï et Mar (domini)Mari praeceptorum orientis. Iuxta usum ecclesia Syrorum Orientalium Malabaris. Editio Typica*, Romae 2003, 40 (here after *Editio Typica* 2003).

[41] Cf. *Editio Typica* 2003, 52.

[42] For a detailed study on John the Solitary's Tripartite spiritual system, cf. R. ARAVACKAL, *The Mystery of the Triple Gradated Church*, Kottayam 2018, 269-290.

[43] Cf. JOHN THE SOLITARY, *Four Discourses on the Soul and on the Division of the Human Passions* in S. DEDERING, ed., *Johannes Von Lykopolis. Ein Dialog über die Seele und die Affekte des Menschen*, Leipzig – Uppsala – Hagg 1936, $59^{21-24}$.

[44] JOHN THE SOLITARY, *First Letter to Theodoulos*, in L.G. RIGNELL, ed., *Briefe von Johannes dem Einsiedler*, Lund 1941, $10^{*2-3}$.

[45] JOHN THE SOLITARY, *FirstLetter to Theodoulos*, $15^{*16}$.

[46] JOHN THE SOLITARY, *First Letter to Theodoulos*, $15^{*12-13}$.

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way of New Life is that one stays away from everything visible and begins to live as an angel of light ( ܕܐܢ ܠܐ ܐܝܬ ܠܗ ܫܘܠܡܢܐ ܕܚܝܐ ܕܠܥܠܡ ܕܐܬܝ ܐܠܐ ܕܐܢ ܢܫܒܘܩ ܠܟܠ ܡܕܡ ܕܢܪܐ ܘܢܬܚܫܒ ܐܝܟ ܡܠܐܟ ܕܢܘܗܪܐ ❊ ܕܐܝܬ ܠܗ ܠܒܪ ܡܢ ܗܕܐ ܥܠܡܐ ܕܢܗܘܐ ܒܗ ܐܝܟ ܒܪ ܐܢܫܐ ܕܐܬܝ ܡܢ ܫܡܝܐ ܘܢܠܒܫ ܠܒܢ ܐܢܫܘܬܐ ܕܢܗܘܐ ܒܗ ܐܝܟ ܒܪ ܐܢܫܐ ܕܐܬܝ ܡܢ ܫܡܝܐ ܘܢܠܒܫ ܠܒܢ ܐܢܫܘܬܐ)"[47]. In short, baptism is a kind of half way realization of the Eschaton. For John, to be baptized is to participate already in the New Life, but the final and complete participation is only after resurrection[48].

### 2.1.3 *Mdābbrānūtā* : For the Salvation and Redemption of Men

In QCT[49] and QT, it is explicitly mentioned that the purpose of incarnation of our Lord is salvation of men. In third *G'hāntā* of QT we read:

> Because for us and for our salvation (ܘܒܓܢܝܚܬܢ), the only begotten God, the Word, who is the image of God, did not regard it robbery to be the equal of God, but emptied himself and received the likeness of the servant (Phil 2,6-7), when he descended from heaven and put on our humanity, a mortal body and a rational, intelligent and immortal soul, from the Holy Virgin by the power of the Holy Spirit[50].

Same idea is there in the fourth *G'hāntā*:

> While we confess before you with a great thanksgiving for the great salvation (ܘܒܓܢܝܚܬܢ ܕܝܠܟ) which has been brought to us all through your beloved Son our Lord Jesus Christ"[51]...that for us men and for our salvation ( ܗܘ ܕܐܬܐ ܠܢ ܒܝܕ ܚܒܝܒܟ ܘܒܓܢܝܚܬܢ ܘܒܝܕ), the Son of God, God the Word put on perfect man our Lord Jesus Christ and was perfected and justified in the power of God and in the Holy Spirit...[52]

In his commentary on the Nicene Creed, Theodore elaborates the idea:

> It is with justice that they first used the sentence, "for us children of men and for our salvation". Because they were on the point of speaking about the Economy of His humanity, they were bound to show the purpose of it, as they could not do this with the words which dealt with the divinity of the Only Begotten and in which they spoke to us of how He was eternally from

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47 JOHN THE SOLITARY, *First Letter to Theodoulos*, 10*[4-6].

48 JOHN THE SOLITARY, *First Letter to Theodoulos*, 24*[11-13]: "If a person remains after his baptism in a spotless way of life, he is already in the New Life, except that he has not yet become complete in knowledge" ( ܗܘ ܡܢ ܕܠܐ ܫܠܡ ܒܥܕܬܐ ܕܡܕܡ ܒܚܝܐ ܕܚܝܐ ܕܐܬܝ ܠܗ ܐܝܟ ܕܐܢ ܠܐ ܫܠܡ ܒܥܕܬܐ ܕܡܕܡ ܒܚܝܐ ܕܚܝܐ ܕܐܬܝ ܠܗ ܐܝܟ ܕܐܢ ܠܐ ܫܠܡ ܒܥܕܬܐ ܕܡܕܡ ܒܚܝܐ ܕܚܝܐ ܕܐܬܝ ܠܗ ܐܝܟ ܕܐܢ ܠܐ ܫܠܡ ܒܥܕܬܐ ).

49 Cf. W.F. MACOMBER, "An Anaphora Prayer", page 344, column 1, lines 9-12; page 344, column 2, lines 6-12; page 345, column 2, lines 17-20.

50 J. VADAKKEL, *Anaphora of Mar Theodore*, 55(59[7]-60[2]); Eng.tr., 86.

51 J. VADAKKEL, *Anaphora of Mar Theodore*, 67(66[7-9]); Eng.tr., 88.

52 J. VADAKKEL, *Anaphora of Mar Theodore*, 70 (70[3-7]); Eng.tr., 90.

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His Father. Since they took pains to teach us concerning His humanity, it is with justice that before everything they set forth the reason for which Divine nature humbled itself to the extent of taking upon itself the form of a servant for us and for its caring for our salvation[53].

### 2.1.4 *Mdābbrānūtā*: Primary Cause of Human Obligation to Praise the Lord of All

In both the versions of QCT[54], the prayer is beginning with the statement that 'the accomplished *Mdābbrānūṯā*' is the major reason behind the obligation of mankind to offer glory and thanks to the Lord of all. The QT explicitly expresses the same idea. In fourth *G'hāntā* we pray:

While we confess (ܡܘܕܝܢ) before you with a great thanksgiving (ܒܨܛܘܬܐ ܣܓܝܐ) for the great salvation (ܒܦܘܪܩܢ ܣܓܝ) which has been brought to us all through your beloved Son our Lord Jesus Christ. ...[55].

Here Theodore refers to the thanksgiving offered by the priest for the gift of salvation. Narsai too shares the same idea. He gives in detail the economy of Christ and adds at the end: "To this effect the priest gives thanks before God"[56].

### 2.2 God the Word Put on Humanity/ Perfect Man

In the third *G'hāntā* of QT, the incarnation of our Lord is described as: "he descended from heaven and put on our humanity (ܠܒܫ ܐܢܫܘܬܢ), a mortal body (ܦܓܪܐ ܡܝܬܐ) and a rational, intelligent and immortal soul, from the Holy Virgin by the power of the Holy Spirit"[57]. Again in the fourth *G'hāntā* we see "Son of God, God the Word put on perfect man ( ܠܒܫ

[53] THEODORE OF MOPSUESTIA, *Nicene Creed*, 51-53.

[54] Version of Narsai: "Worthy of all glory and all thanksgiving and all praise: is the nature of thy divinity, Lord of all, because in all ages thou hast fulfilled and accomplished thy economy (ܥܒܕܬ ܟܠ ܗܢ ܕܒܟܠ ܕܪ̈ܐ) for the salvation and redemption of men", W.F. MACOMBER, "An Anaphora Prayer", page 344, column 1, lines 1-12. Version of Cyrus of Edessa: "Worthy of all glory and of all thanksgiving and praise is the glorious nature of thy exalted divinity, Lord of all, because thou hast constantly fulfilled in all ages various economies ( ܥܒܕܬ ܟܠ ܗܢ ܕܒܟܠ ܕܪ̈ܐ) for the salvation of men'', W.F. MACOMBER, "An Anaphora Prayer", page 344, column 2, lines 1-12.

[55] J. VADAKKEL, *Anaphora of Mar Theodore*, 67(66[7-9]); Eng.tr., 88.

[56] R.H. CONNOLLY, R.H., *The Liturgical Homilies of Narsai. Translated into English with an Introduction*, TS VIII, Cambridge 1909, 18.

[57] J. VADAKKEL, *Anaphora of Mar Theodore*, 55(59[11]-60[2]); Eng.tr., 86.

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ܒܬܘܠܬܐ ܡܫܝܚܬܗ) our Lord Jesus Christ and was perfected and justified in the power of God and in the Holy Spirit"[58]. The expressions with clothing imageries like 'put on our humanity', 'put on mortal body' and 'put on perfect man' deserve our special attention[59]. The imagery of clothing, "Christ put on the body", is the Syriac writers' favourite way of describing the Incarnation.

### 2.2.1 Usage of Clothing Imageries in Syriac Tradition

Ancient Syriac Christian writers were famous for their "highly imaginative use"[60] of such clothing metaphors. They employed them with reference to both God and to human beings. The 'clothing imageries' have their foundation in the Bible. Hebrew Bible uses them in plenty and their usage becomes even more prominent in *Peshitta*, its Syriac translation. There are certain verses unique to *Peshitta* which express the vivid usage of these imageries. In *Peshitta* Ps 8:6 is given as "You created man a little less than angels; in honor and glory did 'you clothe him' (ܐܟܝܗܕܡܗ)". At the same time Hebrew, Septuagint and Targum say "you crown him". In the Syriac translation of Daniel, he is presented as wearing 'garments of glory' while in the Hebrew he is clothed in linen (Dan 10:5; 12:7). While in *Peshitta* Heb 5:7 speaks of Christ as "being clothed in flesh (ܒܦܓܪܐ ܠܒܝܫ)" Greek says "in the days of his flesh"( ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ). Similarly Heb 10:5 in *Peshitta*: "you clothed me in a body (ܦܓܪܐ ܠܝ ܐܟܝܢܬ)" while in Greek "You prepared a body for me" (σῶμα δὲ κατηρτίσω μοι)[61]. The Syriac tradition has received such expressions and has developed its own 'theology of clothing'[62].

The use of the imagery of "clothing" was diffused among early Christian writers[63]. Syriac writers used several clothing expressions like

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58 J. VADAKKEL, *Anaphora of Mar Theodore*, 70(70[4-7]); Eng.tr., 90.

59 Cf. A. GELSTON, "The Relationship of the Anaphoras of Theodore and Nestorius to that of Addai and Mari", in KARUKAPARAMPIL, G., ed., *Tûvaik. Studies in Honour of Revd Dr Jacob Vellian*, Kottayam 1995, 20-26, 24-25.

60 S.P. BROCK, "The Robe of Glory. A Biblical Image in the Syriac Tradition", *The Way* 39.3(1999) 247-259, 248.

61 For its biblical background, cf. S.P. BROCK, "The Robe of Glory", 247-259; ID."Clothing Metaphors as a means of Theological Expression in Syriac Tradition", in M. SCHMIDT, ed., *Typus, Symbol, Allegorie. bei den östlichen Vätern und ihren Parallelen im Mittelalter*, Eichstätter Beiträge 4, Regensburg 1982, 11-36,13-16.

62 For a detailed study cf., R. ARAVACKAL, *Triple Gradated Church*, 220-229.

63 Cf. IRENAEUS OF LYONS, *Adversus haereses liber tertius*, XXIII, 5 in A. ROUSSEAU – L. DOUTRELEAU, eds., *Contre les Hérésies. Livre III, Edition critique*, Paris 1974, 458-461.

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'put on a body' (ܠܒܫ ܦܓܪܐ), 'put on humanity'(ܠܒܫ ܒܝܥܘܬܐ), "puts on Christ (ܠܒܫ ܡܫܝܚܐ)", 'put on the new man' (ܠܒܫ ܚܕܬܐ ܣܒܐ), 'robe of glory ( ܠܒܫ ܫܘܒܚܐ)', 'wedding garment' (ܠܒܫ ܒܥܘܪܬܐ ܕܫܘܒܚܐ), etc to develop their theology and to describe different episodes of the divine economy. It was a common practice among the Syriac Fathers to narrate the entire span of salvation history using the imagery of "clothing"[64]. Ephrem in one of his *Hymn on Nativity* uses it in such a manner:

> All these changes did the Merciful One make, stripping off glory and putting on a body; for He had devised a way to re-clothe Adam in that glory which Adam had stripped off. He was wrapped with swaddling clothes, corresponding to Adam's leaves, He put on clothes instead of Adam's skins; He was baptized for Adam's sin, he was embalmed for Adam's death, he rose and raised up Adam in blessed is he who descended, put Adam on and ascended[65].

### 2.2.2 Usage of Clothing Imageries in QT

All the clothing metaphors used in the QT like 'put on our humanity', 'put on mortal body' and 'put on perfect man' have their parallels in the venerable Syriac patristic tradition. The theme related to clothing like 'put on a body' (ܠܒܫ ܦܓܪܐ)[66] is a diffused expression to speak about the incarnation of Our Lord who received a human body. In Ephrem's *Homily on Our Lord* he praises the incarnated Lord as: "Glory to You who

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64 Cf. S.P. BROCK, "Clothing Metaphors", 13.

65 EPHREM, *Hymns on Nativity*, XXIII, 13[1-5]:

ܫܒܘܚ ܠܟ ܕܒܥܘܬܟ ܦܫܛܬ ܠܒܘܫܐ ܕܡܠܟܘܬܐ / ܘܠܒܫܬ ܦܓܪܐ ܕܐܕܡ ܠܒܫ ܥܪܛܠܝܘܬܐ ܕܐܕܡ ܐܦ ܒܗ ܫܪܝ ,ܕܒܗ ܐܬܥܛܦ ܐܕܡ ܕܠܒܫ ܥܠ ܐܕܡ ܕܥܪܛ

put on the body of fallen Adam"[67]. He often speaks of Christ's body as a garment to put on[68]. Similar ideas are in *Act* V and VII of *Acts of Judas Thomas*[69]. We could see this expression several times in the *Demonstrations* of Aphrahat[70]. The expression 'put on humanity' (ܠܒܫ ܢܫܥܐ) provides the concept very similar to that of 'put on a body'. It is also found in early Syriac writings[71]. Jesus clothed in body to become like man who is corporeal. The same idea is expressed by the Syriac Fathers in other terms as "He put on the image of man". In Syriac Book of Steps[72] it is seen that the Lord says to Adam: "I will cloth your image (ܐܠܒܫ ܠܟ ܕܡܘܬܝ)"[73]. There is a clear statement in Ephrem's *Hymns on Paradise*: "He clothed the images of man, to bring man to His images"[74].

In QT we have the expression "Son of God, God the Word put on perfect man (ܠܒܫ ܒܪܬܐ ܡܫܠܡܬܐ) our Lord Jesus Christ". Here 'the perfect man' is identified with our Lord Jesus Christ.The man who restored the original perfect state of his creation is nobody else but the incarnated

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67 *SDomN* IX1 :ܟܕ ܐܬܐ ܡܫܝܚܐ ܘܠܒܫ ܦܓܪܐ ܕܒܪ ܐܢܫܐ ܥܠ, E. BECK, ed., *Des Heiligen Ephraem des Syrers Sermo de Domino Nostro*, CSCO 270, Scri. Syri. 116, Louvain 1966, 8.

68 In *Carmina Nisibena* XLIII, 21[1-2] we read: "The Firstborn was clothed in the body; it was the veil of His glory, the immortal Bridegroom will shine forth in this robe" (ܒܟܘܪܐ ܠܒܫ ܦܓܪܐ ܘܫܡܫ ܐܠܗܐ ܕܢܗܪ – ܒܟܠܬܗ ܕܡܢ ܕܝܢ ܚܠܬ ܕܢܗܪ - ܚܬܢܐ ܕܠܒܫ ܦܓܪܐ), E. BECK, ed., *Des Heiligen Ephraem des Syrers Carmina Nisibena*, II, CSCO 240, Scri. Syri. 102, Louvain 1963, 45

cf. Cf. R. MURRAY, *Symbols of Church and Kingdom*,69-94.

69 Cf. *Acts of Thomas*, in W. WRIGHT, ed., *Apocryphal Acts of the Apostles*, I, ܢ(217)[3]; ܡ(240)[9]; ܟ (242)[14]; English trans., *Ibid*., II, 188; 207; 210.

70 Cf. I. PARISOT, ed., *Aphraatis Sapientis Persae demonstrations*, Patrologia Syriaca I, Parisiis 1894, 980[15-16](*Dem.* XXI,20) (Here after PS I); PS I, 996[23](*Dem*. XXII,4); ID., ed., *Aphraatis Sapientis Persae Demonstratio XXIII de Acino*, PatrologiaSyriaca II, Parisiis 1907, 1-489, 32[3](*Dem*. XXIII,11) (Here after PS II); PS II, 65[6](*Dem*. XXIII,20); PS II, 96[18-19](*Dem*. XXIII,49); PS II, 97[20](*Dem*. XXIII,50), *etc*.

71 In Act VII of *Acts of Thomas* there is an expression 'put on humanity' ( ܠܒܫ ܐܢܫܘܬܐ), cf. *Acts of Thomas*, in W. WRIGHT, ed., *Apocryphal Acts of the Apostles*, I, ܙ (250)[5]; English trans. *Ibid*., II, 216. Aphrahat too uses the same expression, cf. PS I, 136[8] (*Dem*. III,16).

72 The *Syriac Book of Steps* is a treasury of thirty ܡܐܡܪܐ */mēmrē* probably from the late 4th or the beginning of the 5th cent. AD. It is famous in the western world under the name of its Latin translation *Liber Graduum*.

73 Cf. PS III, 760[5](26,1).

74 *HPar* XI, 66: ܒܢܝ ܐܢܫܐ ,ܡܕܡܐ ܒܢܝ ܐܠܗܐ ܠܕܡܘܬܗ , E. Beck, *Des Heiligen Ephraem des Syrers Hymnen de Paradiso und Contra Julianum*, CSCO 174, Scri. Syri. 78, Louvain 1957, 47.

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Christ.This Christological approach of QT is in tune with Antiochene Christology which took seriously the manhood of Christ. Theodore justifies the position of Antiochene Fathers and clearly points out the revelatory role of the humanity of Christ as: "They thought not to keep silent on the human nature which He put on because it is through it that we received the knowledge of the Divine nature of the Only Begotten"[75].The QT seems to reflect both the ancient Syriac view of the incarnation and the Christological concerns of Theodore[76]. For Theodore, the Son of God assumed not simply human nature, but the particular man Jesus, who could be distinguished from the Word. For Theodore, 'Jesus' is the name of "the one assumed", of the "one born of Mary". While commenting on the Creed, he explained the significance of the name Jesus Christ as follows:

> This name (Jesus) is that of the man whom God put on, as the angel said: 'She shall bring forth a Son whose name shall be called Jesus. They added also the word *Christ* in order to allude to the Holy Spirit, as it is written: 'Jesus of Nazareth whom God anointed with Holy Ghost and with power"[77].

Theodore taught that the second person of the Trinity, God the Word, or the only Begotten of God the Father had a distinct nature from that who was begotten of Mary. At the same time, by virtue of the very close and intimate union existing between the radically different natures, they did not constitute two sons but only one Son[78]. For our sakes God the Word put on our Lord Jesus, a man, and by the resurrection from the dead made Him pass to a new life and made Him sit at His right hand[79].

For Theodore the obedience of the manhood[80] and its co-operation with God the Word who puts on humanity is important. His commentary on the Creed explains it well:

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75 THEODORE OF MOPSUESTIA, *Nicene Creed*, 51.

76 B.D. SPINKS, "The East Syrian Anaphora of Theodore. Its Sources and Theology", 4th Chapter in ID., *Worship. Prayers from the East*, Washington, D.C 1993, 47-64, 56-57.

77 THEODORE OF MOPSUESTIA, *Nicene Creed*, 36.

78 B. SORO, *The Church of the East*, 211; THEODORE OF MOPSUESTIA, *Nicene Creed*, 16-17.

79 B.D. SPINKS, "The East Syrian Anaphora of Theodore", 57.

80 Hence, Theodore is much concerned about the Kenosis of the Son of God described in Phil 2:6-7.

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> It was Divine nature which put on man and that by its union with Him He received all this honour and glory[81]... He assumed and put on our nature in which He was, and in which He dwelt so that He might perfect it with sufferings and unite it to Him[82]... Christ our Lord became our first fruits, (Christ) whom God the Word put on, and who through the close union that He had with Him became worthy of all this glory and gave to us also the hope of communion with Him[83].

### 2.3 "... put on ... a mortal body and a rational, intelligent and immortal soul"

In the third *G'hāntā* of QT we have a clear text that the "the Only Begotten, God the Word, … put on our humanity, a mortal body and a rational, intelligent and immortal soul from the Holy Virgin…( ܒܫܒܥܬ ܒܟܪܐ ܒܝܕ ܠܬܥܡܐ ܦܓܪܐ ܫܦܝܪܐ ܡܢܝܚܐ ܘܟܝܢܐ ܘܡܬܩܒܠ ܡܢ ܣܡܪܬܐ ܩܕܝܫܬܐ ܡܪܝܡ ܒܬܘܠܬܐ ...ܘܒܪܝܐ)"[84]. It goes in tune with the classic teaching of the Council of Chalcedon (AD 451)[85].

Here we can see explicitly the Theodorian emphasis on the humanity of Christ. Since during his lifetime, Theodore had to defend the faith against heretical tendencies like Appolinarianism. Hence, he emphasized the fact that Jesus' humanity was true and perfect, bestowed with all the human faculties and operations, including rational human soul ( ܢܦܫܐ ܘܡܕܒܪܢܐ). His teaching is clear in his commentary on the Creed and he affirms that this faith is traditional:

> Our blessed Fathers said that He became incarnate so that you might understand that He assumed a complete man, who was a man not only in appearance but a man in a true human nature, and that you might believe that He assumed not only the body but the whole man who is composed of a body and of an immortal and rational soul. It is such a man that He assumed

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81 THEODORE OF MOPSUESTIA, *Nicene Creed*, 67.

82 THEODORE OF MOPSUESTIA, *Nicene Creed*, 73.

83 THEODORE OF MOPSUESTIA, *Nicene Creed*, 78.

84 J. VADAKKEL, *Anaphora of Mar Theodore*, 55 ($59^{7}$-$60^{2}$); Eng.tr., 86.

85 The Council of Chalcedon taught that "Our Lord Jesus Christ is the one and the same Son, perfect in His Divinity, perfect in His Humanity, true God and True Man, formed of a reasonable soul and body". For the more details about the Christology of the Chalcedon and for a detailed bibliography on this theme, cf. P. KANNAMPUZHA, "Anaphora of Nestorius: An "Incultured Redaction", in *Formation of East Syriac Anaphorae*, ed. ID., *Thomas Christian Heritage. Journal of the Syro-Malabar Liturgical Research Center* IX.16 (2016) 99-127, 114, see note 58.

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for our salvation and it is through Him that He effected salvation for our life[86].

### 2.4 "… give us openness of face before You"

In the QT, the *Kūšāpā* (ܚܦܬܐ)before the Second *G'hāntā* starts with a petition of the celebrant, "give us 'openness of face'(ܒܟܣܝܐ ܦܬܩܢ) before You..."[87].

The crucial expression the 'openness of face or the unveiled face' has its roots in the Biblical, liturgical and patristic traditions of Syriac Churches[88] and is often translated as 'with confidence'[89]. In theological discussions, the expression 'face' whose Greek equivalent is Greek word has several meanings. Often it designates the person. God's face means His Being; God Himself. Man hides his face before God out of fear. It was the OT belief that man cannot see God's face and live. (Ex 33:20). The veiled 'face of Moses' from OT (Ex 34:29-35) later became a highly imaginative imagery in Patristic writings and theological discussions[90]. Syriac Fathers like Ephrem[91] and Jacob of Serugh[92] have commented on this passage. Moses had to put a veil over his face after the theophany on Sinai so that the Jews would not be dazzled by the radiance of his face. This is because the Jews were not yet mature enough to receive the full truth of God's message to them through the prophets. Hence Paul sees the veil as the symbol of blindness of the Jews (2 Co 3:7, 12-18). This veil is removed only with the Christ's coming. Only then the hidden realities were fully revealed. When Jesus came, the veil was removed and

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86 THEODORE OF MOPSUESTIA, *Nicene Creed*, 60; cf. R.A. NORRIS, *Manhood and Christ*, 203.

87 J. VADAKKEL, *Anaphora of Mar Theodore*, 40(52[4]); Eng.tr., 83.

88 Cf. R. MATHEUS, *The Order of the Third Sanctification*, 199-204; W.C. VAN UNNIK, *Sparsa Collecta. The Collected Essays of W.C. Van Unnik. Part Two, 1 Peter. Canon. Corpus Hellenisticum. Generalia*, Leiden 1980, 290-308; N. Tănase, "From 'Veil' (κατα πέτασμα) Theology to 'Face'(πρόσωπον) Christology. Body as a Veil Concealing Divine Glory. Direct Experience and Immediate Perception of God", *Subbto* 62.2 (2017) 119-182. Article is available in on-line: http://journals.orth.ro/index.php/subbto/article/view/103/90 [accessed on 03-11-2020].

89 J. PAYNE SMITH, *Syriac Dictionary*, 71.

90 Cf. R. MATHEUS, *The Order of the Third Sanctification*, 201.

91 *Hymnen de Ecclesia* XXXVI:6-8 in E. BECK,ed., *Des Heiligen Ephraem des Syrers Hymnen de Ecclesia*, CSCO 198, Scri. Syri. 84, Louvain 1960, 9.

92 S.P. BROCK, "Jacob of Serugh on the Veil of Moses", *Sobornost* 3 (1981) 70-85; ID., *Jacob of Sarug's Homily on the Veil on Moses' Face*: *Translation and Introduction*, Texts from Christian Late Antiquity 20, Piscataway, NJ 2009)

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Moses spoke without stammering. The mystery hidden behind the veil has come out. Hence now the face can shine[93]. The expression 'openness of face or unveiled face' can be seen in 1Jn 2:28[94] and 4:17[95]. In addition to QT, the other two East Syriac *Qudāšē* share this expression[96]. It appears again in the East Syriac Order of Baptism[97]. In Syriac Fathers too, this usage is found. In the 14th and 22nd *Demonstrations* of Aphrahat while commenting on the workmen in the vineyard (Mt 20:1-16) he says that if they work hard they can demand more with 'unveiled face'[98]. The 5th C anonymous Syriac treatise, the *Book of Steps*, uses this expression many times. It is described as the disposition of those persons, who have

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93 Cf. R. MATHEUS, *The Order of the Third Sanctification*, 201.

94 *Peshitta* text: "And now, my sons, continue in him: that when he is manifested we may not he confounded of him, but we may have confidence (lit. unveiled face / ܒܟܣܦܐ ܦܬܚܐ) at his coming ( ܘܗܫܐ ܒܢܝ ܒܗ ܕܐܢ ܐܬܓܠܝ ܢܬܚܦܐ ܒܗ ܒܟܣܦܐ ܦܬܚܐ ܕܢܚܘܢ ܒܗ ܒܡܓܝܬܗ)

95 *Peshitta* text: And in this is his love perfected with us, that openness of face we might have in the Day of Judgment(ܘܒܗܢ ܐܬܓܡܪ ܚܘܒܗ ܥܡܢ ܕܢܗܘܐ ܠܢ ܦܬܚܐ ܦܬܚܐ ܒܟܣܦܐ ܒܝܘܡ ܕܝܢܐ).

96 In the *Qudāšā of Addai-Mari* while removing the '*Šošeppā*'(ܫܘܫܦܐ) (veil), that is covering the holy mysteries and arranges it around them, the celebrant prays: "...may I also have openness of face (ܦܬܚܐ ܒܟܣܦܐ) in your presence on the Day of Judgment". Here the influence of 1Jn 4:17 is very clear. SYRO-MALABAR COMMISSION FOR LITURGY, *Order of the Mysteries with the First Qudaša That is the Qudaša of the Blessed Apostles Mar Addai and Mar Mari Preceptors of the Orient. According to the Use of the Syro-Malabar Church. Editio Typica*, Kakkanad 2017, 34[11-12]. Again in the *Kūšāpā* before the Second *G'hāntā*, the celebrant prays: "Lord, Lord give us the unveiled face (ܦܬܚܐ ܒܟܣܦܐ) before you", *Ibid.*, 35[6]. In the *Qudāšā* attributed to Nestorius we have five occurrences, *viz*., at the removal of the veil, LITURGICAL RESEARCH CENTER., *Anaphorae of Mar Theodore and Mar Nestorius*, L.R.C. Publications, no. 12, Kakkanad 2005, 141[7]; *Kūšāpā* before the Second *G'hāntā*, *Ibid.*, 144[12], 5th *Kūšāpā*, *Ibid.*, 160[7], 5th *G'hāntā*, *Ibid.*, 175[5-6] and in Epiclesis, *Ibid.*, 177[2].

97 Cf. *Liturgia Sanctorum Apostolorum Adaei et Maris cui accedunt duae allae in quibusdam festis et feriis dicendae: necnon ordo baptismi* ܠܝܬܘܪܓܝܐ ܕܫܠܝܚܐ ܕܥܕܝ ܘܡܪܝ ܕܐܝܬ ܒܗ ܬܪ̈ܝܢ ܣܝܡ̈ܐ ܕܬܘܣܦ̈ܬܐ ܕܐܝܬ ܒܗ ܐܦ ܥܠ ܦܘܩܕ̈ܢ ܕܡ̈ܥܕ̈ܢ ܘܣܕܪ ܡܥܡܘܕܝܬܐ ܕܝܠܗ, *The Liturgy of the Holy Apostles Adai and Mari together with two additional liturgies to be said on certain feast*, Urmiae 1890, 69, 75.

98 APHRAHAT, *Demonstrations*, XIV,16: "The hired workmen should labour in the vineyard, so that they many demand more with unveiled faces (ܒܟܬ ܦܬܚܦ)", cf. PS I, 612[10-12]; Eng.tr, K. A., VALAVANOLICKAL, ed.-tr., *Aphrahat. Demonstrations*, II, Mōrān 'Eth'ō 24, Kottayam 2005, 65; *Demonstrations*, XXII,18: "They who worked the whole day receive the wage with unveiled faces (ܒܟܬ ܦܬܚܦ)", cf. PS I, 1028[18-19]; Eng.tr, K. A., VALAVANOLICKAL, ed.-tr., *Aphrahat. Demonstrations*, II, 245.

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kept the Lord's commandments while receiving their eschatological bliss[99].

The expression 'unveiled face' or 'openness of face' covers many meanings: fullness of revelation, sincerity, purity, perfection of the eschatological Kingdom readiness for God's service, etc. In QT too the term refers to the perfect pure state with which one can stand before the Lord to celebrate *Qurbānā*, the living, pure and holy service.

### 2.5 "…all the children of the holy Catholic Church"

In the fourth *G'hāntā* of QT, two times, the worshippers are addressed as the "children of the Catholic Church[100]". The very expression declares the maternal role of the Church[101]and the filial status of the faithful[102]. Church as mother was a diffused theme in early Christianity. For Ephrem, the Baptismal font is the womb of the Church[103]. The unique development of this theme makes the anonymous author of the Syriac *Book of Steps* distinct among the early Syriac Christian writers. For them

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[99] *Mēmrā* XI, 10 (PS III, $268^{24}$-$269^{2}$): "... on account of the inheritance that we will have in that world, so that we may go and receive it through the grace of our Lord, with our faces uncovered (بِكْبُبِ بْفَتِ) before his face, seeing that we will have kept his commandments". Cf. *Mēmrā* XVIII, 4 (PS III, $440^{21-22}$).

[100] J. VADAKKEL, *Anaphora of Mar Theodore*, 69($68^{9}$), 71($71^{5-6}$); Eng. tr., 88, 90; بْكْتْهْ بْجِتْهْ, *Ibid.,* 14($46^{5-6}$).

[101] For A brief study on the motherhood of the Church, cf. R. MURRAY, *Symbols of Church and Kingdom*, 142-154; J.B. PLUMPE, *Mater Ecclesia: An Inquiry into the Concept of the Church as Mother in Early Christianity*, CUAStCA 5, Washington, D.C 1943; J. CHALASSERY, *The Holy Spirit and Christian Initiation in the East Syrian Tradition*, Rome 1995; R. ARAVACKAL, *Triple Gradated Church*, 378-381; The maternal figure of the Church is derived from the OT concept of Israel as 'Bride of Yahweh'. It is well developed in the NT by Paul and John. For the biblical foundation of the mother imagery applied to the Church, cf. J.B. PLUMPE, *Mater Ecclesia*, 1-12. For a recent study on Church as mother, daughter and bride giving focus on Syriac patristic as well as liturgical tradition, cf. N.J. KALAMBUKATTU, "Church the Bride and Christ the Bridegroom", *Asian H*orizons 10.1 (2016) 156-170.

[102] Cf. A.J. KIZHAKKEVEEDU, "The *Qudasa* of Mar Theodore", 174.

[103] Ephrem, *Hymnen de Virginitate*, VII.73-4: ܕܟܝ ܕܥܠܡ ܡܥܠܝ ܐܢܘܢ - ܡܢ ܟܣܝܘܬ ܒܬܫ ܐܬܘ ܕܟܝܢ ܐܢܘܢ – ܡܢ ܡܥܡܘܕܝܬܐ ܠܥܠ ܟܝܢ ܐܬܘ – ܒܬܘܠ ܡܢ (They descended in debts as filthy ones and ascended pure as babes since they have baptism, another womb); E. BECK, ed., *Des Heiligen Ephraem des Syrers Hymnen de Virginitate*, CSCO 223, Scri. Syri. 94, Louvain 1962, 26; Eng. tr., K.E. McVey, tr., *Ephrem the Syrian Hymns*, New York – Mahwah, NJ 1989, 294; cf. J. CHALASSERY, *The Holy Spirit and Christian Initiation*, 56; A.J. KIZHAKKEVEEDU, "The *Qudasa* of Mar Theodore", 174.

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the Holy Spirit performs the duty of a mother. However, in the *Book of Steps* the position of a mother is not given to the Holy Spirit, but to the Church. The 'visible Church' is called the "blessed Mother"[104] and the 'Church in the heaven' the "mother of all the living and the Perfect"[105]or the "mother of all the baptized"[106]. All the maternal duties like "giving birth", "feeding", "bringing up of the children", etc., are attributed to the Church. It is said that the Church with its 'altar and baptism' "gives birth (ܝܠܕ)"[107]to people as infants. In the Syriac tradition the "Rites of Initiation" formed a single unit consisting of the 'anointing' (ܡܫܚܐ), the 'baptism of water', and the 'Eucharistic communion'. Hence it is natural that the author paired 'altar and baptism', *i.e.* the Eucharist and baptism for narrating the maternal duty of the Church. After giving birth, a mother has to feed her Children. Just as a wet nurse trains an infant to eat bread which is harder than milk, with much patience the visible Church trains her children to eat solid food to grow effectively[108]. Narsai shares a similar thought. Since the Church nourishes the faithful with Eucharist there exists a maternal bond. He says:

> A spiritual mother (the Church) prepares spiritual milk for his life; and instead of the breasts she puts into his mouth the Body and Blood. With the Body and Blood the Church keeps alive the sons of her womb; and she reminds them of the great love of her betrothal[109].

In image of the Church as mother is prominent in the East Syriac Liturgy of the Hours too[110].

### 2.6 "... given us in our hearts the 'pledge of the Holy Spirit"

In the first *G'hanta* of QT we confess that "Lord God... You who with the wonderful and respectful dispensation, which Your Only Begotten, our Lord Jesus Christ did through our humanity, have brought for us the restoration of new life and have given us in our hearts the 'pledge of the

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[104] ܡܪܝ ܡܫܚܐ, PS III, 292[6](12,2).

[105] ܡܪܝ ܕܚܝܐ ܘ ܫܠܡ ܕܟܠ ܚܝܐ, PS III, 293[17](12,3).

[106] ܕܟܠ ܚܝܐ ܘܡܪܝ ܡܥܡܕܢ, PS III, 292[23](12,2).

[107] PS III, 289[25](12,2), 292[26](12,3)].

[108] Cf. R. ARAVACKAL, *Triple Gradated Church*, 378-381; ID., "Treasury of Spiritual Wisdom", 207-208.

[109] NARSAI, Homily XXI, "On the Mysteries of the Church and on Baptism", in R.H., CONNOLLY, tr., *The Liturgical Homilies of Narsai. Translated into English with an Introduction*, TS VIII, Cambridge 1909, 46-61, 52.

[110] For details, cf. A.J. KIZHAKKEVEEDU, "The *Qudasa* of Mar Theodore", 174-175.

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Holy Spirit [ܪܗܒܘܢܐ ܕܪܘܚܐ ܩܕܝܫܐ]' (2 Cor 5:5)"[111]. The Pauline expression 'the pledge of the Holy Spirit' is very familiar to us. It is a favourite theme for the Syriac Fathers and they interpreted this idea in a remarkably unique way[112]. The Syriac term used for the pledge is ܪܗܒܘܢܐ/*rahbōnā*[113]. The Fathers developed their theology of *rahbōnā* (pledge) with the help of a related term ܚܡܝܪܐ/*ḥmayrā* (hostage). The Syriac term *ḥmayrā*[114] is a borrowed word from Greek ὅμηρος which means 'hostage'[115]. The *Peshitta* OT witnesses its usage[116]. The term *ḥmayrā* is found several times in Syriac literature[117]. Aphrahat[118] and Ephrem[119] share the idea that Christ's human body is the *ḥmayrā* from the subordinate human realm taken to the Kingdom of Heaven, while indwelling of Christ's Spirit is the *rahbōnā* which baptized humanity receives in exchange.

One who examines the teaching of these great Syriac Theologians and Fathers regarding the depth of the expression "the Pledge of the Holy Spirit given us in our heart" will be marveled at the theological and symbolical connotations of the prayer recited in the QT. The caring of

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111 J. VADAKKEL, *Anaphora of Mar Theodore*, 6(43[4]-44[2]); Eng. tr., 78.

112 Cf. R. ARAVACKAL, *Triple Gradated Church*, 91-94; ID., "Treasury of Spiritual Wisdom", 204-207.

113 Its Hebrew equivalent *'ērābôn* can be found in Gen 38:17. This Hebrew word is not translated but only transliterated in the Septuagint as ἀρραβών and the word is used in the NT when it refers to the 'pledge of the Spirit'(Cf. 2 Cor 1:22. 5:5; Eph 1:14). In the *Peshitta* for Gen 38:17-18 the Hebrew *'ērābôn* is translated as ܡܫܟܢܐ/*mešķānā* which means 'pledge'. Cf. M. SOKOLOFF, *A Syriac Lexicon*, 848.The NT *Peshitta* transliterates the Greek word ἀρραβών as *rahbōnā*.

114 For a study of this term, its origin and its usage in East Syriac liturgical as well as patristic tradition, cf. S.P. BROCK, "Christ "The Hostage": A Theme in the East Syriac Liturgical Tradition and its Origins", in H.C. BRENNECKE – al., eds., *Logos*, Fs. L. Abramowski, Berlin 1993, 472-485;

115 Cf. S.P. BROCK, "The Hostage", 473.

116 Cf. Num 21:29; Isa 18:2; 1Mac 1:10; 7:7; 9:53; 10:6-9; 11:62; 13:16.

117 For the details cf. R. ARAVACKAL, "Treasury of Spiritual Wisdom", 205, foot no. 99.

118 Cf. PS II, 97[15-26](*Dem.* XXIII,50)

119 Cf. EPHREM, *Commentary on Diatessaron*, XXI, 33 in L. LELOIR, ed. – tr., *Saint Éphrem Commentaire de L'Évangile Concordant TexteSyriaque (Manuscrit Chester Beatty 709)*, CBM 8, Dublin 1963, 232; English trans., *Saint Ephrem's Commentary on Tatian's Diatessaron. An English Translation of Chester Beatty Syriac MS 709 with Introduction and Notes*, tr. C. McCarthy, JSS Sup. 2, Oxford 1993, 333; ID., *Hymns on Nativity* XXII, 40[1-4]inE. BECK ed., *De Nativitate*, 116.

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this *rahbōnā*/ Pledge (Holy Spirit) present in each baptized is the duty of the Church which is the true Mother[120].

### 2.7 "... sacrifice of thanksgiving which is the reasonable fruits of our lips"

In the fourth *G'hanta* of QT, we pray: "accept from us by your grace this sacrifice of thanksgiving which is the reasonable fruits of our lips (ܩ ... ܕܩܪܒܢܟ ܕܝܘܡܐ ܗܢܐ ܕܕܘܟܪܢ ܘܕܬܘܕܝܬܐ ܕܦܘܡܢ ܕܝܠܟ ܡܩܒܠ) "[121]. The *Epistle to Hebrews* too equates 'praise' as a sacrifice, which is the 'fruit of lips'[122]. The early worship of Israel consisted in the offering of sacrifices of animals and burnt offerings. Later we can see a shift in their practice where the 'vocal prayers' took the place of sacrifices[123]. In the Ecclesial tradition, this idea is associated with the celebration of the Eucharist, the 'unslain sacrifice' (ܕܒܚܐ ܠܐ ܕܡܝܬܐ)[124] of the Son of God[125]. For Christians the celebration of Eucharist is the 'sacrifice of praise'. According to many biblical scholars, Heb 13:7-17 refers to the Eucharistic celebration which is the real 'sacrifice of praise'[126]. The vision of 'prayer as sacrifice' is passed into Syriac writers too. Isaac of Nineveh

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120 R. ARAVACKAL, "Treasury of Spiritual Wisdom", 207

121 J. VADAKKEL, *Anaphora of Mar Theodore*,71(70[11]-71[2]); Eng. tr., 71.

122 Heb 13:15 says: "Through Jesus, therefore, let us continually offer to God a sacrifice of praise—the fruit of lips that confess His name".

123 There was a historical reason for that. In the prayer of Solomon during the dedication of Temple, it is written that he prayed to God that if Jews get captured and taken away from Israel, He should hear their prayers, even when they were not at the Temple (cf. 1Kgs 8:46-49). When the first Holy temple was destroyed there was no place for them to bring sacrifices (cf. Hos 3:4) and they started to offer verbal prayer as sacrifice. At this context they started to spiritualize the worship (cf. Hos 6:6; Amo 5:21-15). Their prophets were emphasizing that YHWH desires 'love', 'contrition of heart' and 'humility in spirit' rather than animal sacrifices and burnt offerings (cf. Hos 6:6; Dan 3:39-41). When the restored Temple was destroyed again in 70 AD, the practice of sacrifice was stopped and the Jews wereobliged to substitute prayer for sacrifice. Cf. J. VADAKKEL, *Anaphora of Mar Theodore*, 164; P. ZALESKI – C. ZALESKI, *Prayer: A History*, Boston – New York 2005, 81-83; R. ARAVACKAL, "Treasury of Spiritual Wisdom", 202-204.

124 J. VADAKKEL, *Anaphora of Mar Theodore*, 36(51[7-8]).

125 For the theological significance of the expression, cf. R. ARAVACKAL, "Theological Reflections and Ruminations on the Qudasa of Mar Nestorius", *Malabar Theological Review* 15.2 (2020) 184-205, 199.

126 Cf. J. SWETNAM, "A Liturgical Approach to Hebrews 13", Letter & Spirit 2(2006) 159-173, 166; A. MEKKATUKUNNEL, *Nithyapurohithan Ishomišiha Hebraya lekhanathil* (Mal.), Kottayam 2017, 228.

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calls prayer as "accepted sacrifice"[127] and speaks of "altar of prayer (ܡܕܒܚܐ ܕܨܠܘܬܐ)"[128]. In a homily attributed to Ephrem *On Hermits and Desert Dwellers*, prayer is metaphorically identified with *Qurbana* (ܩܘܪܒܢܐ), a diffused term used for sacrifice and in Syriac Churches it refers to the Eucharistic celebration[129]. Many Syriac Fathers equated the prayer which replaces the sacrifice as the prayer happening in the heart. For them the 'prayer of the heart' is not any murmuring of certain short prayers like Jesus prayer, but the 'pure heart' which refers to the perfect state of the man in his totality which is the pleasing sacrifice to the Lord. Here, prayer or sacrifice is not an action of the person but the very person who becomes offerer and the offering like, Jesus became in His eternal sacrifice[130].

### 2.8 "... with broken heart and humble spirit"

In the fourth *G'hanta* of QT we pray: "And we offer before your glorious Trinity, with 'broken heart' (ܒܪܝܟܬܐ ܕܣܒܪܐ) and humble spirit ( ܪܘܚܐ ܕܡܟܟܝܬܐ), this living, holy and acceptable sacrifice…"[131]. The expression 'broken heart' (ܒܪܝܟܬܐ ܕܣܒܪܐ) associated with the humble spirit (ܪܘܚܐ ܕܡܟܟܝܬܐ) are presented as the requirements for the acceptance of a sacrifice[132]. The term 'broken heart' (ܒܪܝܟܬܐ ܕܣܒܪܐ) generally refers to a state of disappointment, contrition or humility. But in Syriac patristic tradition it is something more than that with an epistemological connotation which can be applied in the context of QT[133]. The 5th C anonymous Syriac treatise, the *Ktābā d-Massqāṯā* uses the verb ܥܒܕ in association with the

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[127] Cf. Chap. IX, 15[6] in S. CHIALÀ, ed. – tr., *Isacco di Ninive*. *Terza Collezione*, CSCO 637/638, Scri. Syri. 246/247, Lovanii 2011, 65.

[128] Cf. S.P. BROCK,ed. – tr., *'The Second part', Chapters IV-XLI*, CSCO 554/555, Scri. Syri. 224/225, Lovanii 1995, 62.

[129] *Serm*II, 494-495: "as sacrifices / oblations their prayers are offered to the Godhead (ܡܕܒܚܐ ܕܨܠܘܬܐ ܕܡܬܩܪܒ ܩܘܪܒܢܐ ܠܐܠܗܐ ܒܗܘ)". E. BECK, ed., *Des Heiligen Ephraem des Syrers Sermones* IV, CSCO 334/335, Scri. Syri. 148/149, Louvain 1973, 27; English trans., "On Hermits and Desert Dwellers", in V. WIMBUSH, *Ascetic Behavoiur in Greco Roman Antiquity. A Source Book*, Minneapoilis 1990, 66-80, 79.

[130] For the details of the usage of this expression in Syriac Fathers, cf. R. ARAVACKAL, "Treasury of Spiritual Wisdom", 203-204.

[131] J. VADAKKEL, *Anaphora of Mar Theodore*, 67 (66[9-10]); Eng. tr. 88.

[132] In *Peshitta* version of Psalm 51:17 we read "The sacrifices of God are a lowly Spirit(ܪܘܚܐ ܕܡܟܟܝܬܐ) for God does not reject a broken heart (ܒܪܝܟܬܐ ܕܣܒܪܐ)". Hence it is possible to assume that the author derived this terminology from *Peshitta*.

[133] For a brief study, cf. R. ARAVACKAL, "Treasury of Spiritual Wisdom", 196-198.

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mind[134] and heart[135] in a very peculiar way. The syriac verb used is ܫܚܩ/*šḥq* which means 'to break up small', 'to wear oneself out', 'harass',[136]*etc.* For the anonymous author of the *Ktābā d-Massqāṯā* 'breaking one's mind/heart'means the wearing away of useless knowledge so that true knowledge can fill its place[137]. He expresses the mode of "breaking of the mind" as: "break your mind with teaching (ܒܗܝܟܬܐ) and inquiries on the Word (ܒܥܝܬܐ)"[138]. Here ܒܗܝܟܬܐ indicates surely the 'right teachings of faith' and ܒܥܝܬܐ the 'Word of God'. In short, *šḥq* is a kind of stripping – the stripping off the worldly inclinations – to be filled with the right understanding of the Scriptures[139]. The one who understands the nuances of the terminology 'broken heart' can easily realize that humble spirit ( ܪܘܚܐ ܡܟܒܟܬܐ) is a synonym of 'broken heart' (ܠܒܐ ܥܒܝܛܐ)[140]. When we pray in the QT: "And we offer before your glorious Trinity, with 'broken heart' ( ܠܒܐ ܥܒܝܛܐ) and humble spirit (ܪܘܚܐ ܡܟܒܟܬܐ), this living, holy and acceptable sacrifice…"[141], the 'broken heart' (ܠܒܐ ܥܒܝܛܐ) and the humble spirit ( ܪܘܚܐ ܡܟܒܟܬܐ) are presented as the already attained states. It is because the worshipping community has been given a chance to break their hearts and to lower themselves at the liturgy of the Word. The Word of God proclaimed at the Liturgy which is active and sharper than any double-edged sword (Heb 4:12) should be allowed to penetrate in us to break our

134 Cf. PS III, $13^{9.13-15}$ (1,2); $141^{8}$ (6,2); $776^{5}$ (27,4); $332^{2}$ (14,3).

135 We could see it one time associated with heart as «ܠܒܟ ܥܣܝܪܟ», PS III, $900^{6}$(30,16). Since both the terminologies under our discussion are present in this verse, it is possible to assume that the compiler of the QT derived these terminologies from the *Peshitta* version of Psalm 51:17 where both 'broken heart' and 'humble spirit', more precisely they are equated with the sacrifice itself. In QT too, this pair is related to the acceptable sacrifice.

136 Cf. J. PAYNE SMITH, *Syriac Dictionary*, 572. Literally, the "term is a richly evocative one of shattering and pounding; it connotes the grinding pulverization that happens when the material of a thing has been abraded by relentless wearing or sharp impact". Cf. J.W. CHILDERS, "A Broken Mind: The Path to Knowledge in the Book of Steps", in K.S. HEAL – R.A. KITCHEN, eds., *Breaking the Mind. New Studies in the Syriac Book of Steps,* Washington, D.C 2014, 131-155, 145; R. PAYNE SMITH, *Thesaurus syriacus*, I-II, Oxonii 1879-1901, II, 4122-4125.

137 Cf. J. SCULLY, "Lowering in Order to Be Raised, Emptying in Order to Be Filled: The Ascetical System of the Book of Steps", in K.S. HEAL – R.A. KITCHEN, eds., *Breaking the Mind. New Studies in the Syriac Book of Steps*, Washington, D.C 2014, 297-312, 299.

138 PS III, $776^{5-6}$(27,4): ܥܡ ܟܝܢ ܕܚܫܒ ܚܫܠܟ ܘܫܩܦ ܘܫܠܠ

139 Cf. J. SCULLY, "Lowering in order to be Raised", 299-300.

140 Cf. R. ARAVACKAL, "Treasury of Spiritual Wisdom", 196-198.

141 J. VADAKKEL, *Anaphora of Mar Theodore*, 66/67; 88/67.

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hearts and to lower our spirits. Then our hearts will be purified and our lives will become the living, holy and acceptable sacrifice (Rom 12:1-2).

### 2.9 Christological Expressions, *Ihīdāyā* and *Bukrā*

There are some Christological titles and expressions in the QT with their roots in Syriac Patristic traditions.

The Christological title"only Begotten (*Ihīdāyā*/ ܝܚܝܕܝܐ)" is frequently used throughout the QT[142]. It implies a rich meaning and manifests the unique Sonship of Christ from the Father[143]and manifest the divine nature of Christ. While teaching about the term, Theodore presents it as the title which reflects the divine Sonship of the Word-God[144]. This famous terminology is diffused in biblical and Syriac monastic-patristic tradition[145]. Usually it goes with another title "First born" (*Bukrā*/ ܒܟܪܐ) which is used in both QT[146] and in the *Qudāšā* of Nestorius[147]. It is also favorable to Theodore[148]. According to him these significant titles are powerful enough to explain the mystery of Christ and the close union of the two natures in Christ. The explanation provided in Theodore's commentary on creed is praiseworthy to quote:

> ... the Only Begotten Son, the First-Born of all creatures. Because they were on the point of enlightening us concerning the two natures : how they are, which was the Divine nature which came down, and which was the human nature which was assumed — they used in advance these two expressions together in order to indicate the two natures through them. It is clear that they do not speak of one nature when they say: The Only Begotten Son, the first-born of all creatures, because the two expressions cannot be said of one nature, as there is a great difference between an only son and a first-born. It is not possible that an only son and a first-born should denote the same man. A first-born is the one who has many brothers while an only son is the one who has no brothers. So great is the difference between an only son and a

142 J. VADAKKEL, *Anaphora of Mar Theodore*, 6(43[9]); 8(45[3]); 43(5[39,12]) (twice); 43(54[7]); 54(58[2]); 55(59[8]).

143 J. VADAKKEL, *Anaphora of Mar Theodore*, 154.

144 Cf. THEODORE OF MOPSUESTIA, *Nicene Creed*, 25, 32, 33, 35, 37, 38, 43, 44, 50, 51, 52, 55, 63, 64, 80, 82, 84, 89, 91, 92, 93, 104, 105, 116.

145 For a detailed study in the contect of its usage in QT, cf. R. ARAVACKAL, "Treasury of Spiritual Wisdom", 192-196.

146 J. VADAKKEL, *Anaphora of Mar Theodore*, 55(60[8]).

147 For its usage in *Qudāšā* of Nestorius cf. R. ARAVACKAL, "Qudasa of Mar Nestorius", 203-204.

148 We can see the teaching of Theodore about this title in the commentaries on Creed, cf. THEODORE OF MOPSUESTIA, *Nicene Creed*, 32, 35, 36, 38, 39.

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> first- born that it may be compared with the difference that nature places between the one who is alone and the one who is in company of others. This the Sacred Book teaches us also without ambiguity... "The only begotten Son who is in the bosom of the Father,... so that by His close proximity to His Father He might be known as an only Son. In another passage He is called "first-born of all the creatures"... No one is called first-born if he has no other brothers because of whom he is called and is a first-born, so the expression "the first-born of all creatures " means that He was the first to be renewed by His resurrection from the dead; and He changed into a new and wonderful life, and He renewed also all the creatures and brought them to a new and a higher creation... In the Only Begotten Son, the first-born of all creatures, in order to show us, as I said previously, the close union of the two natures[149].

## Conclusion

This study made an attempt to extract some important expressions found in the QT which were deeply rooted in the venerable Syriac Patristic tradition. For that primarily we have gone through the literary works of Theodore, mainly, the *Qudāšā attributed to Mar Theodore* (QCT) and his *Commentary on Nicene Creed*. That attempt helped us to reach at the conclusion that the theological vision and terminologies of Theodore have left their mark on the QT. We could also trace the influence of some other ancient Syriac documents and writings of early Syriac Fathers like *Acts of Thomas*, *Kṯāḇā d-Massqāṯā*, Aphrahat, Ephrem, Theodore of Mopsuestia, Narsai, John the Solitary, Jacob of Sarug, Cyrus of Edessa, and Isaac of Nineveh on the QT. We are not sure whether the compilers of QT directly received these expressions from the above mentioned writings or these theological insights were part of their common faith tradition. The one who does a serious research and meditative reflection upon the text of QT will surely be lead to a mystical ocean and be marvelled at the spiritual depth of ancient liturgical prayer system.

[149] THEODORE OF MOPSUESTIA, *Nicene Creed*, 38, 39.

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